2: Mountford E-5 (1954) 1958
OI20 Tiwi OI20

The two forms of fire-jumping (described earlier, p. 73) were also used in these rituals. 765

The *ilanis* closed with the performance of the rite of *pumuti*, then the usual honey and mosquito calls.

5. THE FINAL PUKAMUNI RITUALS

(1) *The Pukamuni of Waniamperi*

For the sake of simplicity I will describe, under this heading, the rituals carried out during the last two days of the closing phases of the *pukamuni* ceremony of *Waniamperi*. These rituals took place about three months after burial and about a month after the performance of the first *ilanis* and the receiving of the message stick (Fig. 51, C, H) from the Bathurst Island aborigines. [202]

During these final ceremonies, the aborigines divided themselves into two groups; the Melville Island men and women, under the leadership of *Wurarbui*, and the Bathurst Island men and women, with a few of the Melville Island aborigines linked with them totemically, under their leader, *Jibunglalumi*. [616]

The "workers" had cleared two dancing grounds: one, Fig. 4A, about fifty yards south of *Waniamperi's* grave, belonging to the Melville Island aborigines, and the other, Fig. 4B, about thirty yards east, to the people from Bathurst Island.

There were seven decorated burial poles on *milimika*, A, and three on B (Fig. 4). The three poles, although cut and painted by the local men, had been given, with their permission, to the Bathurst Island group who were responsible for the payment of them. [432]

The final rituals extended over two days. After both groups had performed *ilanias* in the middle of the first morning, they spent about six hours decorating each other with elaborate facial and body designs, one of which, that of *Wurarbui*, is illustrated on the frontispiece. Other facial designs are illustrated on Pl. 28. In the late afternoon all the participants, men and women, moved to the two *milimikas* near the grave (Fig. 4A, B), where they performed a series of dances until dark. The aborigines camped nearby, most of them within a hundred yards of the grave. The next morning the final rituals started. [302]

These *pukamuni* rituals can be divided into five distinct phases—

(*a*) The opening rituals.

(*b*) The songs and dances.